

The Anti-Slavery Bugle.

MARIUS R. ROBINSON, Editor.

"NO UNION WITH SLAVEHOLDERS."

EMILY ROBINSON, Publishing Agent.

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THE BUGLE.

Kossuth on National Robbery and Lying.

TECHUMSEH, Mich., Feb. 27, 1852.

DEAR MARIUS: I have just read the speech of Kossuth at Salem. In it he says, "Take care of National as well as of petty robbers, because, if you do not attend to and punish them, they will gather strength and attack you." Look, and see the position, Austria, Russia, Prussia, and Hungary—of what? Nationality. That is all. Kossuth envisions sea and land, to rouse nations and kingdoms to restrain and punish the robbers, and to deliver their victims out of their hands. He comes here, and appeals to the Republic for aid to suppress and punish the robbers of Austria and Russia. He comes the character of the nation to which he appeals. He knows that for twenty years his organic law, that tolerated and sustained the African Slave-trade; that it sanctions, and sustains that traffic in slaves and the souls of men, in its national capital, and over one half its territorial domain. He knows it to be a great Slave-trader and slaveholder; that, at this moment, it robs one-eighth of its entire population—even of the right of personal ownership. He knows this Republic is a huge pirate, itself being witness, and according to its own definition of that crime. He knows no robber, or pirate, ever existed, so unblushing, so cruel, so bloody, and so hostile, in spirit and practice, to the eternal principles of Justice and Humanity, as is this Republic. Yet—to this robber, and piratical Marauder against the human race—Kossuth makes his appeal, to aid him in restraining and punishing the petty robberies of Austria and Russia. He asks a robber, to help sustain and punish robbers!

Marius—How did you, and the people of Salem feel when you heard that cringing slave-trader, when you saw that pitiful humiliated, did you blush? Did you weep? I hope you did; for it was a sight over which all that is just, pure, and manly should weep and blush.

Then that colossal lie which he is ever uttering? Calling this—"an asylum for the oppressed of all nations!" Is there one among all his worshippers, that does not know that he utters what he knows to be a lie when he says it? To gain aid for Hungary—merely to establish her Nationality, he means, like a poor soul, stoops to repeat this dastardly lie—because he knows it will tickle the nation's vanity! No man, knowing the facts as Kossuth does, can utter this, and not be a willful, deliberate liar, and those who do this, should be spoken of, and treated as such. It is the utterance of this national lie that has perpetuated slavery and debauched the national conscience.

Some time ago, a writer in The Bugle, renewed my remarks on Kossuth, as being too severe. I make no defence, but am willing to make known my abhorrence and disgust at the trucking, sycophantic course of Louis Kossuth in his efforts to enlist the nation in the cause of Hungarian, national independence. His mission is—National freedom; his whole course demonstrates his utter indifference to the enslavement of individual man. Three millions of chattering human beings are ever before his eyes. Not a look, not a word, not a sentiment of pitying sympathy has he yet manifested for them.

NATIONALISM is his only object of worship; with all its sacred instincts, sympathies and rights. The advent of Kossuth to this slave-trading, slave-hunting Republic to obtain aid for the Nationality of Hungary, is truly a world's wonder. I hope some American Slave will yet write its history. Humanity and Nationalism! MAN—to an Inhuman? And Kossuth, the High Priest of

the revolting sacrifice! Down with Hungary and every other nation, that cannot exist without connivance, even by silence, at the enslavement of individual men. Be MAN sacred—though NATIONS be dashed in pieces and consumed forever. My soul loathes this trucking to tyrants. "GIVE ME LIBERTY, OR GIVE ME DEATH!" HENRY C. WRIGHT.

Influence of Free Colored People on Emancipation.

Mr. Birney, in his late pamphlet, introduced the idea, that the presence of the free colored people was no longer useful in this country, as an Anti-Slavery element. Frederick Douglass in an able review of the book, has the following reply to this reason for emigration.

Mr. Birney tells us that our presence is no longer needful to the slaves; that our good conduct in this country can be of no avail; that while it was once creditable to remain here with a view to the slaves' emancipation, the case is now otherwise. This, to us, sounds misanthropic in the extreme. What! is our doom then sealed? Is there no hope for the slave, no justice for the free? Better far, Mr. Birney, that you had wrapped yourself in your own gloomy speculations and remained silent at Saginaw, than to have even whispered this chilling thought in the ear of our very impressive people! For our part, we can only think of the free people of color leaving the slave alone in his chains with a shudder.

It does seem obvious to the commonest kind of common sense, that the presence in these United States of five hundred thousand free colored people, gradually improving in education and increasing in wealth and refinement, furnishing pulpits with learned and eloquent divines, the bar with able advocates, the press with powerful writers, the platform with speakers, the majesty of whose eloquence is acknowledged even by their enemies, must greatly tend to raise the slave population into consideration, and serve to awaken an interest in the nation at large in behalf of emancipation. If, not why are slaveholders so deeply interested in our removal? Why are they at this moment doing their utmost to establish a line of steamers between this country and the western coast of Africa? Who does not know that they are moved, governed, animated and controlled in all they do by one single and solitary motive and that is to establish slavery immovably in this country? They see a hindrance to that purpose in the presence of the free people of color, and that hindrance they are resolved to remove if they can.

They have already heard of the sympathy felt among this class, for their brethren in bonds; they know that, from the nature of the case, this feeling must increase. They have seen that, within the last ten years, colored people at the North, have made astonishing progress towards an influential position. They have seen starting from their ranks, Doctors, Lawyers, Professors, Divines, Lecturers, and Editors, and they are afraid, and justly so. They know from what has been, what may be; that if against the terrible odds against us, so much has been gained, more will be achieved.

Letter from an English Lady to Louis Kossuth.

The following, faithful picture of American Slavery as it is, was addressed to, and read by Kossuth, previous to his embarkation from England. It was written by Mrs. Massie, the wife of a distinguished London Clergyman.

Permit me to ask your acceptance of the small book, *Liberty of Conscience*, being the substance of a lecture, delivered at Liverpool by my husband. He would have been the foremost to welcome you; but he felt that you were overwhelmed by a nation's greetings. Your name is indissolubly associated with liberty—so must it be with "Liberty of Conscience." Both are the gifts of God to every human being, and he who would alienate the one or the other, robs him who gives and him who receives. I have traced your noble patriotism for more than two years, on your beloved Hungary, and felt deeply grieved that English statesmen suffered you to be crushed by perfidious Austria, backed by the depot of Russia. But when those tyrants felt that their only safety was in banishing you from Widdin to further Kutayah, my soul sunk within me, and I cried, "Kossuth will one day perish by the hand of the Austrian assassin!" Yet God, who hears the sighing of the prisoner, raised your head out of the prison-house, that, as Joseph, you should yet save a people chosen by Him; that in the midst of darkness and superstition they may know and love His name. In your captivity, He restored to you the wife of your bosom and children, thrice dear to you. And because He had a favor for you, He gave you, even there, hope in His mercy, mental capabilities, and facilities to master that tongue, through which your Heaven-born principles should thrill every soul, as with electric fire and love—should carry conviction to every mind, and cordial co-operation to every heart, head, and hand of the great Anglo-Saxon family.

That you were not permitted to pass through France, lies in the providence of God, worked for good. Cowardly despots quailed at your approach. The French people appreciated it; and, with the people of England, marked the cloven foot that would destroy the principle of liberty. Nor does the standing aloof of a haughty aristocracy from the illustrious representative of European freedom, pass unheeded. But you are proceeding to a country boasting of its liberty, while it confines that inalienable gift of God to one color. The senators of Amer-

ica have framed iniquity by a law, and this law denies freedom to 3,179,000 human beings. The wretched slave of the free republic knows no liberty—can possess no property; dare not claim the wife of his bosom; and the mother of the slave child cannot call her own the infant she cradles in her womb. Bought and sold as the beasts that perish, he is hunted by the dogs of the market, and when they follow the dictates of liberty, are hunted by human bloodhounds, and are torn and mangled as by beasts of prey. When was Hungarian serfdom equal to this? And yet your first act, as a ruler, was to emancipate the three and a half millions of serfs in your fatherland. Has the Great Jehovah, think you, given a property, a chartered right to America, above all other nations, in the soul and body of her fellow-man, that she may hourly and daily, and through all generations, plunder the negro of his rights? and yet he held up as the model of a free nation! Nay, your righteous soul will loathe American Slavery. Your noble nature cannot endure it. Your generous spirit will be stirred within you to hear the wail of an oppressed people. You cannot forbear to "deliver them that are drawn unto death and ready to be slain, and say, Behold, we know it not."

You will turn with indignant abhorrence from the very legislators of that country, who, to uphold the internal slave trade, have turned the States into one vast brothel, raising their own progeny for the market, and selling the fruit of their body and the mother of their children to the highest bidder. All this work of darkness they will be careful to hide from you; nevertheless, your penetration and discernment, and your exalted moral feeling, will soon trace the demoralizing influence of the accursed system in the heartless and cruel, the polluted and boisterous of the free Republic. Haynan has slain his thousands; Fillmore, Clay, and Cass, their ten thousands. Haynan flogged one woman before his brutal soldiery—America is a nation of woman floggers, a country gloated with gore. Russia's ruthless monster plies the knout over a poor degraded people. The land of the free and the brave employs the cowhide, the bowie knife, the chains, the bloodhounds, and the Lynch law. Can the mighty Kossuth look with complacency on such a people? Far be that from him! Can he exult in the people of that land as free, when there and a quarter millions of immortal souls born in America, are, as their own Judge Jay says, "stripped of every right, and reduced to the condition of a veritable beast of burden. Where the liberty of the slave is concerned, and all his hopes of happiness for the life that is, and that is to come, no jury is allowed to settle the controversy. But in all other cases, if the point in question be worth twenty dollars, a jury must decide." Such are the laws and the people that make them, while the ministers of the system, in many instances the unrequited labour of the Negro provides a living for some of their proudest sages, and, as did the great adversary of man, they wrest the Scriptures, and vainly try to prove that God hath not made of one blood all nations of the earth. We know who has chosen it as the duty of the good and holy, to loose the bonds of wickedness, to undo the heavy burden, and let the oppressed go free, even to break every yoke.

The God of the oppressed strengthen you for the work, for the conflict that is before you! May He keep you as in the hollow of His hand! The men who would retain their fellow men in chains are not the free men whom the truth makes free, and the works which they do are deeds of darkness. However they may disguise themselves they are base and ignoble as oppressors. Let them not entrap you in their foul snare, or work their enchantments on you, till your moral vision is destroyed, and you fill your mind with the sighing of the prisoner. The virtuous Kossuth will not, then, stand as he now does—freedom's champion. In consenting to the sin of America, his own garments, pure and unsoiled as they are, would be stained by the blood of the slave. And the nations of Europe would have cause to mourn the Hungarian Sampson, who, after emancipating in spirit his own country, slept on the treacherous lap of slaveholding America, till she had shorn him of his strength. Let it not be said, a blinded Sampson is the impersonation of European liberty.

But it never can be said that Kossuth, whose first ruling act was to set his country's serfs free, had joined hands with the basest of slaveholders under the canopy of Heaven. I know you feel pledged not to intermeddle with the internal government of any country. But what if God has raised you as a means to break the yoke from off the neck of nations? Who shall say that it was not for this purpose He called you from Kutayah to America? Not yet suffering you to triumph in Europe till, by your bright example, your eloquent pleading with that people, you shall have made them a nation truly free, at whose moral power tyrants shall tremble? He who bestowed on you the indomitable love of liberty, the talents of the head and the heart, the eloquence that carries the will and the mind as by a resistless and ennobling impulse, He says, "Occupy with these till I come." May yours be the blessed task to open the prison doors to them that are bound; and many are the nations of Europe who pant for deliverance. My husband, my children, and myself, commend you to God, who is able to keep you from falling, and guide your feet in the right path.

YOUR SINCERE FRIEND,

Excellence is never granted to man but as the reward of labor. It argues indeed no small strength of mind to persevere in habits of industry without the pleasure of perceiving those advances, which, like the hand of a clock, whilst they make hourly approaches to their point, yet proceed so slowly as to escape observation.

Abstract of Mr. R. W. Emerson's Lecture on Economy.

Mr. Emerson commenced by saying that he had read elsewhere in the city two of the lectures of this course, which consisted of six in all; Fate, Power, Wealth, Economy, Culture, Worship. He should now, in order take up the fourth. Economy. The interest which trade has for the student of life. The sublime laws play indifferently through atoms and through galaxies. The boy's game of ball is as much a study of laws as the analysis of Newton and Herschell. Nature in chemistry and botany, is the first of economists. She never wastes hair or nail. Her superiority to our clumsy art is in the equality of her spending to her income. In the fish-bone and the arch of the rainbow lie the secrets of architecture. Our nature and genius force us to respect ends while we use means. They are too strong for them. For the gods deal straightly with us—they make out quarterly bills—they hold us each personally liable for the last cent and mill. The youth, charmed with his intellectual dream, demands why he should be annoyed with his cranberry field—why not organize affairs and have somebody of skill enough to manage cranberries. Take away the feeling that each man must depend upon himself, and he relaxes his diligence. Every man comes into the world to do something. I say it often, but nature ofteners. If the youth thinks the City of New York a hounding, but a sounder or a song the floor of the world, let him soon the Erie Railroad, and breathe his life out in a jingling sonnet. Economy is to do the thing that belongs to you. Economy is not in saving coals or candles, but in turning the time in which they burn into life. Prodigy is not in spending time, but in spending it off the line of your career. The virtues are economists, but so are the vices. Pride is next to humility. In large cities it is worth \$1,500 a year. Pride can go without domestic, can talk with poor men. But vanity costs money—it is a long way leading nowhere.

Mr. Emerson spoke of the Arcadian fanaticism, which seizes certain scholarly persons, carries them into the country and makes them farmers. But anon the scholar wakes up from his idiot dream of chickweed and breadfruit, remembers his morning thought and finds that he has been duped by a dandelion. In fact, genius and gardening are antagonistic. Adhesiveness is a large element of success. Genius has glue on its feet, and will take root on a marble slab. Out of a pine log a Yankee will whittle a judgeship, a seat in Congress, a mission to England. The first point of economy is to do your peculiar work; the second is to do it by system. A farm is good when it does not need a shop to eke it out. Mr. Cockaigne is smitten with the country. He retires upon his farm and buys a cow. In three months the cow goes dry—what to do with a dry cow? But he invests in oxen. They grow lean, slow, and going first—what to do with decrepit oxen? The farmer fairs his and sells them for beef. Mr. Cockaigne knows nothing of fattening beef. Alas, for the perplexities of Mr. Cockaigne! The third point is not to insist upon carrying out all your plans. Nature has her best mode of doing everything, and has some where told it. Use has made the farmer wise, and the foolish citizen learns to take his counsel. Fourth, you must expect seed of the same kind you sow.

In conclusion, the lecturer said that he regretted to have staid in abstractions. I think, he said, domestic life the true object of study and secret of reform. The one royal road of Economy is that it should ascend—all your being should have a higher aim. The merchant's economy is a course that faithful symbol of the soul's economy—to take up particulars into generals—to acquire and absorb. The way to ruin is short and pleasant. But a man's body and every organ is a jar in which the liquor of life is stored. The bread he eats is first strength and moral spirits, then courage and endurance. The true economy is to spend on the higher plane, and to know yourself by the actual experience of higher good, to be on the way to the highest.—N. Y. Tribune.

FRANKLY STATED.—It is very noticeable, that all the opposition to Kossuth, in Congress, has come from the Southerners. But we have never seen the reason fairly and frankly stated, until we found it in a late number of the New York Weekly Mirror. Hear the honest and outspoken editor:—"But let us not depart from the land-marks of the past, nor despise the peaceful policy of our fathers. A crusade in behalf of 'down-trodden' humanity of the Old World, must be followed or preceded by the ABOLITION OF SLAVERY IN THE NEW. The slaves of the South and the serfs of Hungary, before God, have equal rights. If we once break away from the Political code, and accept the Moral, where shall we be?—Our own Republic will be rent asunder and the Sun of Liberty in Europe will go down in blood."

A sad catastrophe, Mr. Mirror, to follow upon the adoption of the Moral code!—Well then do you stick to the immoral one. The Opal is satisfied with the moral, with all its horrible consequences of liberty to the white and black.—Opal, published by inmates of Ulica Asylum.

The following is a sample of the arguments of the "conservative" journals on the question of "intervention." We cannot, of course, object to it from such a source:—[Rich. Democrat.]

INTERVENTION.—There are two sides to this question—reason is one thing; clap-trap "axes to grind," and demagoguism are quite another. We have in this Republic 3,000,000 of slaves. Suppose Frederick Douglass should go to Virginia and excite the slaves to rebellion—the rebellionist should be put down, and Douglass

should make his escape to England—and then should traverse the land, making speeches, and set forth the wrongs and oppressions of his race, (and heaven knows they are many,) should ask and obtain from England, "material aid" to wage war against this government, and France, Russia and Austria, and the States of the Church should say to the republic. The slaves must be free, or we will crush you. What would the Kossuthian interventionists say? And what are the wrongs of Hungary compared to the wrongs of this land to the slave?

STATISTICS OF PEOPLE OF COLOR.—The colored people of Philadelphia, in a memorial to the Legislature of Pennsylvania protesting against a fiendish and unconstitutional Bill introduced into that body to prohibit the immigration of colored people into the State, give the following figures, to show that the colored people are not bad citizens, and not growing worse:—

There are among us 120 Mutual Beneficial Societies, consisting of about 6,500 members, who expend annually for their sick and burying their dead, \$22,000
The amount of property in the city and districts, 800,000
Public Property, 148,000
Amount of House Rent paid, 239,000
Water Rents, 2000
Volumes in Private Libraries, 20,000
do Public do, 600
Debating Societies, 3

Average number of Colored Prisoners sent to the County Prison, from 1835 to 1840, 121; from 1840 to 1845, 91.4; from 1845 to 1848, 79.67.

Average number of Colored Prisoners sent to the Penitentiary, from 1835 to 1840, 64.2; from 1840 to 1845, 41.8; from 1845 to 1848, 31.

Average number sent to both prisons for the first five years, 185.2; for the second five years, 135.2; for the third five years, 110.67.

These are the entire number of people of color sentenced to hard labor in the prisons, and the rapid and steady decrease is certainly remarkable.

Saxon Talk of the Matter.

The Essex County Freeman, one of the most spirited Free-Soil papers in Massachusetts, gives us "a taste of the quality" of a book on slavery, "published in London," in 1792, by F. W. Hall, which took strongly the position that as African slavery begins in violence and robbery, no just rights can be acquired by it.—T. Den.

"That audacious tyrannical and accursed aversion which has set up its dominion over men and property, has extended into the very concerns of the British Senate, contrary to the laws of justice and reason, bringing them into considerations and concessions as if robbers, thieves, and depredators had a right to the profits of their perfidy."

"The refinery of civilization has extended protection and support to a combination of man-stealers and slave-holders, contrary to all law, reason, and justice; and the efficient execution of the JUST LAW has no authority over them, because those who ought to be the judges and administrators of the law are the depredators and extortioners, AND PATTERNS IN THE MATTER: and the only true law, either in its severity, or wise and merciful mitigations is not regarded. How long shall it be, O Lord God of Hosts! that the people and nations will rule against thee and forsake thy law?"

"In proportion as any government admits tyranny, injustice and oppression, the people under its jurisdiction will be tyrannical, treacherous, covetous and unjust. And when such barbarity as the abandoned traffic of slavery is any where tolerated and suffered with impunity, and without hindrance by the government of any nation, and where almost nothing else in comparison could be reckoned as crimes among men, may not every villain exult in his wickedness, and triumph in the guilt of his covetousness?"

From the Literary Germ.

History of Salem.

BY C. E. SIPLE.

SALEM was laid out in the year 1806, by Zadok Street, Sen., and John Straughlin, both of whom were members of the Society of Friends from Red-Stone, Pa. The town improved but slowly for several years. But as the place became known in Pennsylvania, New Jersey, Virginia, Carolina, and the New England States, many came to purchase a home in the unbroken forest, at the rate of \$2.00 per acre. They endured many hardships in opening roads, bridging beaver-dams, bringing their provision from the Ohio River, and building their cabins. Many families were obliged to live for weeks under a shelter made of their wagon beds, or of clapboards, until they cleared the land. They were all united in friendly feeling as one family—ever ready to lend a helping hand to each other. In some cases twelve or fifteen men would collect, and build a house in one day from the stump, and put on the clapboard roof. The Indians moved about 20 miles West. During the first winter, a deep snow fell, which prevented the Indians from finding game, and they became destitute of food. The Chief came here to see if he could find any of "Penn's Family," who were ever ready to assist in time of need. About seventy white men met and put their mites together, and took them some corn, flour, bacon, and some loaves of corn bread.

They gave it to the Chief, who cut it in pieces, and gave to each in proportion to their ages and sizes, being particular to give the mothers the largest, and then took a small piece himself.

Salem has always been noted for its benevolence. It was very actively engaged in the building of the earth turnpike from Wells-ville to Cleveland. From time to time additions were made to the town, by the following individuals, at different periods:

John Straughlin, Samuel Davis, John Ellyson, John Straughlin, Samuel Davis, Wm. Waterworth, Tolerton & Kidd, John Street, Wm. Kidd, Friends' South addition, Friends' North addition, B. Hawley, John Street, and Samuel Waterworth.

Salem has six streets running North and South; seven running East and West. It contains 1800 inhabitants; 7 flourishing Schools; 6 Churches; 4 Hotels; 2 Printing Offices; 6 regular Physicians; 2 Dentists; 3 Lawyers; 1 Bank, which was put in operation in 1846; 17 Stores; several Groceries; 7 Tailors; 9 Blacksmiths; 3 Saddlers; 4 Carriages; and 2 Machine Shops; 3 Tanneries; 3 Foundries and 7 Engines. As an evidence of the commercial prosperity of Salem, we may state that, \$28,250 lbs. of Pork; 551,000 lbs. of Wool, and 187,000 lbs. of Butter, passed through the hands of its Merchants during 1851.

Colonization.

Extracts from a Circular of Gerrit Smith, Esq., to Governor Hunt of New York.

But for its great length, we should be glad to give the whole of this eloquent, able and faithful rebuke of American prejudice:

PETERBORO, Feb. 20th, 1852.

GOVERNOR HUNT.—Dear Sir,—I see, in the newspapers, that some (I trust not many,) of the members of the legislature are disposed to respond to your call for help to the American Colonization Society. Just here let me say, and I take pleasure in saying it, that I do not number you with the despisers and haters of the colored people. In my pleasant intercourse with you, you have given me proofs, substantial proofs, unknown to the public, of your benevolent interest in that oppressed people.

Scarcely had the Anti-Slavery Society proclaimed the doctrine of immediate and universal emancipation, ere the Colonization Society made open war upon the doctrine; and opposed all emancipation, unless accompanied by expatriation. Its members then dropped off rapidly—so rapidly, that in the history, which Judge Jay soon afterwards wrote of the Colonization Society, he mentions himself as the only immediate emancipationist remaining in it. To the shame of my head and the shame of my heart, I did not quit the Society, until the year 1835.

But we will pass on to look at the Colonization Society, as it now is. There is not one person in all its membership, who is a confessed abolitionist—not one, who is willing to bear the reproach of that name. It says not a word against the social, or political, or ecclesiastical wrongs of the colored man; not a word against the crime of refusing to eat or ride with him; not a word against his exclusion from the ballot-box; not a word against the erection of the negro-pew. It says not a word against the "Fugitive slave statute"—a statute, which is of all statutes Satan's master-piece. Indeed, the warmest defenders of this statute are to be found among its members. It sees men and women chained down under this statute, and plunged into the pit of slavery, and it is utterly careless and contemptuous of their horrid fate. It sees one State after another imposing, or attempting to impose, discriminating and onerous taxes on its already crushed and helpless free colored people; one free State after another excluding, or attempting to exclude, this persecuted people from its borders; and it never remonstrates against this devilism. Nay, this devilism is its own work; prompted by the spirit, which it begets and nourishes; and performed by none more eagerly than by its members and advocates. The Colonization Society apologizes for slavery, and denies that it is sinful. It is, in a word, as infidel and inhuman, as the current religion—that conventional and spurious religion, which looks upon the battered and bleeding slave, and then passes by on the other side; that conventional and spurious religion, which is divorced from humanity, and which forgets, ay, and devours the poor and the small, in order to keep on better terms with the rich and the great. And who are the officers of this Society? Many of them are slaveholders; and the President is Henry Clay himself, that notorious buyer and seller of men, women, and children, who has done immeasurably more than any other person to uphold and extend slavery. And who is the Colonization Society Agent, that has been in Albany, the present Winter, for the purpose of gaining favor with the Legislature for your unhappy recommendations? It is the same man, who argued, in his Colonization Newspaper, a year or two ago, that it is dishonorable and dishonest for a slave to run away from his master. As if this Reverend hypocrite would not, were he to become a slave, run away from his master, if he could. Ay, and as if he would not make mince-meat of his pursuers, rather than suffer himself to be carried back by them.

Such is the American Colonization Society! And is such a Society fit to be entrusted with the interests and disposal of our poor, hunted, tormented, "killed-all-the-day-long" colored brethren? If it is, then are wolves the fit guardians of lambs. Nevertheless, your Message holds up this Society as the friend, the best friend, indeed the only effectual friend, of the colored people! Said I not truly, then, that you have been deceived by it? Sorry, however, as I am for this deception, I nevertheless, am not astonished by it. I know well the Janus-face of that So-

city. I know well its double tongue. But for that Janus-face and that double tongue, it could never have succeeded in getting so much of my time and ten thousand dollars of my money. It has its phrases for tickling the ears of the slaveholder of the South, and its phrases for soothing the conscience of the North. It tells the slaveholder that the removal of the free colored people will leave him secure in the possession of his slaves; and it tells the anti-slavery man, that the Colonization Society is the agency for breaking up slavery, and for civilizing and christianizing Africa.

Yes, my dear Sir, you have been deceived by the falsehoods of the Colonization Society. I beg you to be deceived by them no longer. If you will look into the Society with your own eyes, you will wash your hands of it as soon as you can, and as clean as you can. But it is not by its falsehoods only, that you have been deceived. It is by its *falsities* also. I well remember the impressions made upon my romantic and enthusiastic spirit by the pictures, which Henry Clay and others were accustomed to draw of the thriving towns which would, ere long, fringe the whole coast of Africa, and of the quick succession of ships from our shores, laden with "missionaries in the cause of civilization, republicanism, and christianity." For so it was, that a single voyage and its salt water baptisms would convert into such glorious missionaries those, whom, whilst in America, the Colonizationists are wont to designate as "black vagabonds" and "black rascals!" But

"Where now are the pictures, that fancy touch'd bright?"

Alas, they are all realized. Like Prospero's beautiful and gorgeous creations, they "Are melted into air—thin air!" During the thirty five years, since the Colonization Society was organized, the millions of colored people in this land have doubled, and far more than doubled; whilst of all who have been taken to Liberia, that frightful grave-yard, probably not three thousand survive. That the emigrants would readily and harmoniously blend with the Africans was taken for granted. But it turns out, that they despise the Africans, as much as they are themselves despised by us. If we can hate the emigrants for their color, the emigrants can hate the Africans for their barbarism. It was, also, taken for granted, that very soon, our colored people would all be eager to go to Liberia. I hear, that several of them in the City of New York are, by some means, made willing to go.

But, why is it necessary to remove the blacks?—to remove either those, who are now free, or those, who shall be made free? The only truthful answer to this question is, that the whites hate them, and wish to get rid of them. I am aware how common is the answer, that the blacks cannot rise in the presence of "the superior race." But, why can they not? It is only for the reason, that the whites will not let them. The blacks are willing to sit and walk and ride and study and work and worship by the side of the whites; but the whites will not let them. They are willing to hold offices, but the whites will not let them. They are willing to get rich, but the whites will not let them. They are willing to be found in all the avenues to wealth and fame; but the whites studiously close all these avenues against them. They are willing to be buried by the side of the whites; but the whites will not let them.

Here we are, then, a nation of twenty millions of whites and of four millions of blacks;—and the former hating and hounding the latter with all that intensity and perseverance, indicated and measured by the deep and ever multiplying wrongs which are inflicted by the one party, and suffered by the other. Horrible attitude this of the twenty millions toward the four! Among all the promptings of Satan, is there any thing more horrible? And, now, what is your remedy for it? It is colonization. It is to remove out of the sight of the perpetrators of the internal crimes the poor outraged, broken-hearted, desolate victims of these crimes. Wordsworth speaks of statesmen, who, in their impatience of the poor,

"Have a broom still ready in their hands To rid the world of nuisances."

Surely, Washington Hunt would number himself with such statesmen. Then let him be careful not to adopt their remedy. How far does his colonization remedy differ from their broom remedy? Alas, my dear Sir, you have mistaken both the patients and the remedy! It is we the whites, and not the blacks, who need "treatment"; and the only remedy for our disease is the gospel remedy of repentance. Let the words of Joseph's brethren—"We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear"—let these words come swelling up from the depths of our penitent hearts, and you will have no further occasion for anxiety regarding the disposal of the blacks.

Another purpose, for which it is indispensable, that the free colored people remain in this country, is that they may keep up the incessant cry in the ears of the slaveholding Pharisees:—"Let my people go." And still another purpose is, that their Douglasses and Wardes and their other strong and eloquent men may continue to urge, as their completion gives them special advantage for doing, the claims of the slave upon the consciences of the whites.

But it is needful for the free colored people to remain in America, most of all for the purpose of regaining their self-respect and the respect of others. It is here, that they are to reform themselves; and, by the influence of such reformation, to form their enemies. It is here, that they must retrace their disgraceful steps. They must recover their self-respect in the presence of those, who have seen them throw it away, and who have despised them for the shameful sacrifice. Thus, will they save and bless themselves. Thus will they save and bless the whites. Thus will they kill the Colonization Society, than which, always excepting themselves (for they are their own worst enemies), the have no greater enemy. I said, that they would thus be the means of killing the Colonization Society;—for whilst, on the one hand, it is true, that nothing short of their voluntary debasement can make them willing to be shoved off to Africa, so on the other hand, it is true, that their returning self-respect would leave the "Ebony" line of steamers without employment. Suppose,

that, for the last fifteen years, the free colored people had sternly refused (as one man, at least, has, during all that time, besought them to do,) to remain in political and ecclesiastical parties with persons, and ecclesiastical parties, by their side; many of whom would kick them out of their parlors; and many of whom would love to enslave them;—and suppose, moreover, that, during all these fifteen years, they had been quitting the Cities, where the mass of them rest both physically and morally, and had gone into the country to become farmers and mechanics;—suppose, I say, all this;—and who would have the hardihood to affirm, that the Colonization Society could have lived until this time? It is true, that the Colonization Society lives upon the malignity of the whites; but it is as true, that it lives upon the voluntary degradation of the blacks. I do not say, that the colored people are more debased than white people would be, if as persecuted, oppressed, and outraged, as are the colored people. But I do say, that they are debased, deeply debased, and that to recover themselves, they must become heroes, rare heroes, self-denying heroes, capable of achieving a great moral victory—a two-fold victory—a victory over themselves, and a victory over their enemies.

I conclude with saying, if there are members of the Legislature, who wish to give money to the Colonization Society, let them give it from their own pockets, and not presume to give it from the treasury of the State. To give it from the treasury of the State is to thrust their hands into my pockets and into the pockets of the tens of thousands, who, in common with me, who regard that Society as an unparalleled compound of hypocrisy and meanness and malignity, and as the shameful servant of the slaveholders. We had rather be plundered by highwaymen than have our money taken from us for the purpose of strengthening the hands of such a Society. Nay, we had rather our money were taken from us to buy daggers to plunge into the bosoms of our colored brethren;—for the plans and policy of the American Colonization Society are more murderous than daggers.

Respectfully, your friend,

GERRIT SMITH.

The Anti-Slavery Bugle.

WHEN GOD COMMANDS TO TAKE THE TRUMPET AND BLOW A DOUBTLESS OR A JARRING BLAST, IT LIES NOT IN MAN'S WILL WHAT HE SHALL SAY OR WHAT HE SHALL CONCEAL.—Milton.

SALEM, OHIO, MARCH 13, 1852.

EXECUTIVE COMMITTEE MEETS April 1th.

The Ministry.

The following item, which so far as we know, is correct in its figures, is going the rounds of the papers:

"In all the Theological Seminaries of the Congregational and Presbyterian denominations there were 70 students less, in 1850 than in 1849; and yet during that time our population had increased six millions, and our territory more than a million of square miles."

The Oberlin Evangelist, in an article on this subject, says, that "while the demand for good and competent ministers has increased, for ten years past, the supply has diminished. Cause, the dearth of revivals and the low state of piety in the church, and perchance the fact of a less competent support."

We doubt not all these causes may have operated. There are, however, others. Ten years ago, in the estimation of the great majority of the most intelligent and benevolent of the community, the ministry was invested with a charm of sacredness, which has since departed. It was then looked upon as the position of all others, best calculated for permanent and extensive influence and usefulness. Hence young men who combined energy and talent, with benevolence, sought it as the most honorable, because the most useful position.

But Anti-Slavery brought forward as a test of the Ministry, the great democratic idea, of human equality, taught by Christ. The distinct enunciation of this principle, alarmed the clergy. Their supremacy to all ordinary mortals, was as sacred an article in the protestant, as in the catholic or pagan creed. The claim was as sacred, and as directly at war with equality and progress, as the claim of the white master to superiority over his black slave. Thus they saw that their despotism, though not named, was equally described, with American Slavery, and that both would stand, or fall together. To defend the supremacy of their profession, they degraded themselves as men, and became the champions and abettors of slaveholding and kidnapping. They sacrificed to this, truth, honor and freedom. And this in so undisguised a form, as to be manifest to all.

What wonder then, that young men of intellect and heart, should eschew such company and such employment. Especially when experience and common sense clearly intimated, that they might exert a far wider influence for good, in other spheres of action, than by combining with the narrowness of religious sectism or with the intolerance, that usually appertains to the "authorized ministry." The Evangelist might, therefore, not only have conceded that the number of the ministry had diminished, but that its character for talent, integrity and influence, had also, materially declined. And while the ministry shall stand, as does even yet, a great portion of it, as the confederate of Slavery and slave-catching, we trust it will continue to degenerate in influence and respectability.

The ministry claims for itself greater influence than belongs to any other class of persons. It has been true that they have exerted this influence. But they have ceased to do it, to the same extent as formerly. There are other sources of influence, that now equal or exceed it. The sceptre of intellectual power, is passing from the clergy to the people. As the clergy refused to investigate themselves and prohibited the investigation of others: As they set themselves in opposition to the important truths,

which the people regarded as self-evident and of vital importance, the people have taken the investigation and the promulgation of the truth, into their own hands. They are prosecuting their new vocation, with a vigor, and with results, which are not less threatening to chattel slavery, than to clerical despotism. But despite the alarm and deadly opposition of the clergy, the agitation has gone steadily forward, gaining strength at every stage of its progress, and fearlessly assailing every opposing obstacle.

The result, is a change in public sentiment, and a corresponding change in the position of the clergy. Now they claim to be the only consistent and effective opponents of slavery. The only true conservators of freedom. Hence *Christian Anti-Slavery Conventions* are now in vogue, from Maine to Iowa. We must be pardoned if we have no great confidence in the sincerity or efficiency of many of the clergy, who cloak themselves with the Anti-Slavery of this movement: Though there are true hearts, leading and co-operating in the effort. But with many of them, the same motives bring them to their Anti-Slavery Conventions, that led them to close their houses to Abolition lecturers. The same that induced them to stand in fellowship with politicians and mobocrats, induces them now to enter the temple of freedom, thanking God that they are holier than other men, and especially, holier than the sinners and infidels, whose influence has alone compelled them to change their policy, and appear in an Anti-Slavery attitude. We are no enemies of these Conventions. Whatever good they may accomplish, we will rejoice in. Tho' as we are stigmatized as infidel, and may not participate in this *Christian* movement, we shall as a spectator watch with jealous interest the history of its operations.

Responses.

Responses to the bills issued by the Publishing Agent, are slowly coming in. We know the difficulty of many of our friends, in obtaining money at this season of the year. We will wait patiently in confidence that they will keep us in mind when they can make a remittance. We have received an occasional notice from a postmaster, ordering a discontinuance without one word of the arrears due. As an offset to such, the following from a friend, comes quite opportunely. He will pardon us for its insertion. The donations accompanying it will be hereafter acknowledged in the receipts of the Treasurer:

FRIEND ROBINSON: Please hand this into the proper department, the contents of two mites—not the widow's—for it is not all our living, nor all we had; but what seemed spareable at this time. Designed to sustain The Bugle, perhaps it may equal a delinquent subscription or two. It seems lamentable that there should be such a lack of principle, or want of life or energy, in so holy a cause. It is strange that any one who has once broke cast sufficiently to become a subscriber to such a paper as The Bugle, should suffer such deficiency on the subscription list, the more especially at this time, when the outsiders, i. e. outside of the true system of morals, are exhibiting such liberality for the liberty and equality of their white brethren.

To Correspondents.

We have on hand quite a number of communications from devoted friends of our cause, who from their infirmity with writing, give us their truly valuable thoughts, in a form unsuited to publication. We have of late found no time to prepare them for the press, which must be accepted as our apology for their non-appearance. Some of them we design yet to give to our readers, though at a cost to us of no small or very pleasant labor.

EDITOR'S TABLE.

The Literary Germ, is the name of an octavo pamphlet, issued by the students of the Salem Institute. It is a modest title and the pamphlet gives evidence that the intellects which produced it, will yet bud, blossom and produce good fruit.

Littell's Living Age.—We give one of its sections on our last page, to-day. 'Two useful wives.'

Graham's Magazine for March was not received at the time it should have been. It has just come to hand, and is one of his best.

The Prisoner's Friend.—This work is still conducted by its benevolent and indefatigable proprietor, Charles Spear. It is a monthly periodical of about 50 pages—\$

The Ninth Annual Report of the Cincinnati Anti-Slavery Sewing Circle.

RECEIPTS.	
Balance in the Treasury,	\$196.70
In subscriptions and donations,	55.50
Proceeds of Bazaar, &c.,	559.01
	\$791.21
EXPENDITURES.	
For Materials for Society and Bazaar,	\$119.40
To Levi Coffin, aid to Fugitives,	95.00
Expenses of Convention,	67.00
To S. R. Ward,	60.00
Messrs. Treat and Mathews,	25.00
For A. S. Standard and Bugle, Postage, &c.,	109.75
To Western Society for Bugle,	25.00
Dr. B. B. Shaw,	25.00
Henry Bibb,	15.00
Hall for Bazaar,	15.00
	\$611.21

owing to the temporary absence of the Secretary from the city, the President offered the following Report:

The Society has held fifty regular meetings since the last Annual Report, and six board meetings. At most of them the attendance has been good. The largest number present at any one was eighteen, the smallest number one. We have held two social meetings, one at Spring Garden in June, 80 present. One at Mount Olin in celebration of Emancipation in the British West Indies, the first of August. These gatherings we propose to continue, feeling that to be instrumental in promoting a mutual interchange of good feeling, and awakening renewed interest in the subject. Our numbers outside the same as last year, forty-six. Eight have united with us, and eight have removed from the city or are absent at present; twelve have withdrawn; we have lost none by death. One hundred and forty-two new garments have been distributed, twenty-six of which were given as the ladies of Mr. Livermore's Society. The amount of second-hand clothing distributed is lost through some omission in the record, but we think it has not been so great as usual, we remember 21 articles, but this is of course no record. We regret not knowing the amount as it is pleasant and profitable, to look back and compare each year with the past, that by it, we may be incited to greater activity, or rebuked for thoughtless neglect. Our object in our regular meetings is to sew for those who have no others to pity or help them, and every effort should be made to make our assistance as efficient as possible. It seems strange to me, when I look round and see so much energy and benevolent effort in every one, that while it is devoted to this part of God's work. How much of the diligence and vital power of Abolitionists themselves, is absorbed in those objects, which the lovers of popularity and worldly admiration will surely forsake without them! How often is the slave forgotten, that the tide of popular benevolence may be swelled! How often do even the members of this Society give their money and time, their energy of intellect, and pride of position to sectarian organizations and then have so little of either for the languishing cause of the perishing slave. Thousands upon thousands of dollars have been given by lovers of Freedom for white men, to the Great Whig Society for the freedom of Europe, while those who people would never give one cent to those at our own door, enduring privations and wrongs, compared with which the serfs of Hungary are perfectly happy. Kossuth never forgives his own people for not giving him credit for his efforts. Free Americans do.

We held a Convention in April, which although productive of good was not all we wished it to have been, owing to our not having a Hall large enough, nor suitably extensive notice of it at the time. But we think it undoubtedly roused many who were slumbering, if it did not awaken as many as we hoped to have done. I would say in reference to a few words of explanation, since there have been some misgivings on the part of those who profess an interest in this cause, though not perhaps members of this Society. We have been told that some stayed away from the Convention last year, and intended to leave from the one to be held this year, for fear of Garrisonianism. It ought to be understood by all, that the Society is composed of almost every shade of Anti-Slavery interpretation, but there are not more than three or four among them all, who are of the old organization of Garrisonian principle; almost every one is in favor of political action. Neither do I know of one member who does not belong to some religious denomination; though many are restrained from uniting now with a church on account of their pro-slavery character. We have labored harmoniously together for nine years and as we receive aid from all parties, we are bound to agree to listen to Anti-Slavery truth from all, whatever differences of opinion may exist upon other subjects. No undue advantage has been, and will be taken to present the views of Mr. Garrison, but all will in fairness present what they feel to be the best means of urging on Emancipation.

We have received for our Bazaar large donations from Garrisonian friends at the East.—But the political friends here, have contributed largely too, so that, to be just to all, we must thank the friends as we have done, in a perfectly harmonious spirit. It seems to me that in the "straight and narrow way" of approaching this colossal enemy of humanity—Slavery—we must leave behind us the petty jealousies of party zeal and sectarian prejudice, and differences—when they are split, fade away like soap bubbles in our possession—and gathering our mantle of truth close around us, see that no hindrance from either side, stay our onward path.

I feel sensitively the thrusts made against us for Garrisonian principles, for I know that my unshaken confidence in those principles as the only great and true ones, brings this criticism and distrust upon us. Not that I believe any more would be done by those who assail us.—But I fear we may ourselves be discouraged

and hindered. We ought however, always to keep a discriminating eye out upon these evil-doers, and watch whether, when they scornfully turn from us, they go on in the Anti-Slavery track in any other ear.

Our Bazaar which held in Oct. was unexpectedly successful. No one who was there, through the whole, and saw how many of the influential and wealthy of the city, who had been present the year before were absent then, but must have marked the fact, and argued from it (as we did) a discouraging consequence. But we found other friends who will not be easily swayed from the right, by fear or favor, and although we cannot enumerate them all, it seems but just to remember them with thanksgiving. Some do not wish their names associated with us. Yet feel to sympathize with, and aid us, so that if any are omitted in our columns they must remember that it is not from forgetfulness, for their timely aid. We cleared \$550 an amount which we had little reason to expect, but it taught us to feel that we are not to measure the power of a few deeply devoted spirits by their number. The enthusiasm of true faith and principle is contagious and many will yield to the spell even when not really entering fully into the measures pursued. I recollect a sermon of old Dr. Beecher, who called upon his christian hearers to select some one of their impatient acquaintances and visit, pray, and strive with them—no matter whether they liked it or not—till they yielded their hearts to the very earnestness of the appeals coming fresh and warm from the souls which Christ had made his own. Now if we loved Universal Freedom as Dr. Beecher loved his Church—if we did not always make it secondary to objects not half so important—but brought to it all the love which ought to possess our souls for it—we should win over the timid, and the doubting—the thoughtless and the hardened by the very intensity of our own devotion. Whether this spread of Anti-Slavery truth and feeling is ever to be the result of such an organization as ours—is yet to be proved. To produce such, the Love of Freedom must be made the one full purpose of the soul, religiously, socially, and practically. No great results ever came from compromising with the spirit of slavery. No matter whether in churches or out of them. I have received for our next Bazaar \$39 from Mrs. Sarah Russell of Boston, \$150 worth from Miss Weston in behalf of the Friends of the American Society there. All that we gather will be devoted to the Slave, and it is to be hoped we shall find co-operation from sources which we have not yet heard from, and that our means of usefulness may be greatly increased. We shall hold the Convention the last week in April, in Smith and Nixon's Hall, and hope it may prove a profitable one. The speakers who are expected, are among Political Abolitionists, but all parties are invited to be with us. C. C. Burleigh will lecture here the following week, so that we shall hear all and be refreshed if we will.

SARAH OTIS ERNST.

BREVITIES.

William D. Morgan has sold the Ohio Patriot to W. H. Gill, formerly editor of the Guardian Jeffersonian, who is now editor and proprietor.

The Steamboat men, advertise that the first between Albany and New York will be but 50 cents the ensuing season.

Kossuth in passing from Cincinnati via Indianapolis to Louisville, received a great many cheers, but very few dollars.

Cassius M. Clay is stumpin' Kentucky in behalf of Hungary.

The Cincinnati Committee promised Kossuth \$25,000 and gave him but \$7,000.

The Hutchinson Family will sing in Pittsburgh between the 17th and 20th inst. Asa Judson and Samuel will be present.

If every American clergyman received but a salary of \$575, the cost of our national pulpit would be six million dollars a year.

Ex-President Van Buren is writing a history of his own life and times.

Twelve millions of acres of public lands will be brought into the market during the present year.

The British Ministry has been dissolved.—Earl Derby, succeeds Lord John Russell, as Premier.

Russia has sent an envoy to Hayti.

France and Austria are jealous of each other. Italy is the apple of discord between them.

N. P. Willis has obtained a verdict against Forrest for \$2500, for an assault committed in June last.

The Webster demonstration in New York is said to have proved a failure.

The Democratic State Convention for Pennsylvania has decided for Buchanan. The minority are however in a very ill humor.

Great sacrifices of property are being made in Maine, to raise funds to emigrate to California.

The prohibitory Liquor Law has passed the Massachusetts Senate. It is to be submitted to the people.

The hounds in New York last week endeavored to arrest a fugitive named Jerry Wilson, a waiter at the Irving, who fortunately eluded their grasp.

Mr. Jackson, an overseer in one of the tobacco factories in Richmond, in attempting to correct a slave working in the factory, was assaulted with a poker by the slave, and so seriously injured as to cause his death last week. The murderer has been arrested.

One hundred Clergymen in this city have signed a petition to the Legislature, praying for the enactment of a prohibitory liquor law.—Pitts. Gazette.

Twentieth Annual Report of the Massachusetts Anti-Slavery Society.

The Annual Reports of associations are ordinarily soon cast aside and forgotten. This report certainly deserves to be made an exception. It is worthy to take rank among the classic histories of the times. Though crowded into the brief period of a twelve month, its events are among the most important of the age; and they are recorded in words of living energy and power. The book comprises 116 pages, eighty of which are devoted to the Annual Report of the Board of Managers, from the pen of Mr. Quincy. The Appendix contains the proceedings of the Annual Meeting, together with the two speeches of Mr. Phillips on that occasion.—The whole, makes a document of rare value, which should be spread over the whole country. It brings forward in admirable arrangement the prominent events and influences that have operated upon the question of freedom. We give a specimen or two, from which our readers may learn the character of the whole.

THE CHURCH.

The history of the American Church has been again this year the reflection of that of the American people. The Slaveholding law having become an established institution, the Church has not been required to pour the waters of baptism upon it as in its infancy. Though we cannot produce as striking a list of sermons to prove that a Law of Congress is paramount to a mere Law of God, we believe that it is merely because they have not been called for. We cannot think that it is in the power of Congress to pass any conceivable law, for which the great lights of the American Church would not be able to give the authority of God, of Christ, of the glorious company of the apostles and of the holy army of Martyrs. But nothing very noticeable has occurred since we last addressed you.

The Circuit Court of the United States for New York has decided the great suit between the Southern and Northern Divisions of the Methodist Episcopal Church in favor of the South. That is to say, it has decreed to the South their ratable proportion of the Book Concerns, Copyrights, &c. As the point on which the separation took place was Slavery, it certainly becomes the judicial authorities of the United States to see to it that the South receives no detriment. We have not investigated the matter sufficiently to judge of the merits of the case; but it would have been in the face of all precedents, if the Northern section had been able to obtain any advantage over the Southern, except in the particular of being right.

In the Convention of the Episcopal Church of the Diocese of New York, Mr. John Jay again attempted to procure the admission of the Church of the Messiah into the Convention. And again the rights of these colored Churchmen were shrouded aside. The application was referred to the Committee on the Incorporation of Churches in whose hands it seems to have found a quiet resting place. We fear that the canonical rights of these Ethiopian Christians, will never be acknowledged, unless they can first change their skins. But we cannot too much honor the persistence and independence of Mr. Jay's course in regard to them, and hope that he will persevere unto a successful issue.

THE SOUTH AND THE NORTH.

The attitude of the South and the North towards each other does not indicate that entire fusion of interests and feelings which we were given to hope would follow the Compromise Measures. Scarcely any, indeed, of the Slaveholding States profess to be satisfied with those acts. The best disposed are merely willing to accept them as an occasion of continuing to us the light of their consciences, without which we should perish. The extreme Slaveholders despise and reject them as mere delusions and snares. In the meantime the practical unity of the two portions of the country is no greater than their theoretical conformity. While we are outgrowing the feelings of our Southern brethren by demanding the protection of Anglo-Saxons for all men found within our peace, or even by somewhat irregularly applying the national ideas of equality of rights to cases where we find men robbed of them, the South is not without their equivalent. If we rescue their Slaves, they make Slaves of our free cooks and stewards. If we sometimes give a rough word to a Slavecatcher, they hang, fog, drown, tar and feather, and drive out of their borders, all suspected of "unpatriotic inferring," as Mr. Russell Choate says, "the duty of Louisiana to Emancipation and the Gospel of Jesus Christ." If the Legislature of Ohio censures the Fugitive Slave Bill, that of Virginia insults Vermont and Massachusetts. So, that on the whole, the balance is kept tolerably even. But how much this inevitable state of things tends to the preservation of the Union, is a matter every man may have his own opinion about.

The designs of the South for the yet further extension of her beneficent institutions, have been made sufficiently manifest during the past year. The expedition of Lopez was, beyond all doubt, permitted to go forward in defiance of the Laws of Nations and treaty obligations, as a measure, which, if successful, might lead to the further extension of the Area of Freedom, and if not, could be disavowed and condemned. But the interest which has been made, and necessarily, by the Government in behalf of those pirates, and the removal of Consul Owens for obeying the Proclamation of the President, which he should have known meant nothing, and the appointment of the infamous Judge SHARKEY as his successor, all show the animus of the General Government. And so in the case of the attempt now going on to revolutionize Northern Mexico by CARVAJAL. The purpose is obviously to bring another Texas into the Union. And the conduct of our Government shows that it has no inclination to interfere effectually with an infant revolution which may add a new column to our Slaveholding edifice.

The Southern discontent at the Compromise, in South Carolina, Mississippi, and elsewhere, looked really, at one time, to promise some results. It seemed as if so much gasconade could not really end in more breath. But the Bobadils had no stomach for the struggle they pretended to invoke. One by one they slunk away from the attempt. And

at last South Carolina herself gives in, and consents to defer the destruction of the North to a more convenient season.—Probably none, or next to none, of these men, ever dreamed of putting their threats in execution. It was the mere vaporing of poverty-stricken bullies, who hoped to get something for ceasing to threaten us. And there is no reason why they should not hope so. They have had everything they asked in exchange for their empty bluster, and why should they desist from it? But the manner in which South Carolina sneaked out of the position she had taken, one would think, must have been somewhat galling to her pride, and would take from her the power of frightening the North again into good behavior, were it not that a make-believe panic answers the purpose of our politicians as well as a real one.

In Kentucky, Mr. CASSIUS M. CLAY put forth a stirring Address to the People condemning the Fugitive Law in the warmest and strongest terms. Mr. CLAY being the Free Soil Candidate for Governor, in accordance with Southern customs, addressed the people in various parts of the State, and always on the basis of Emancipation as the true policy of Kentucky. His efforts were crowned with several thousand votes, which, under the circumstances, was a remarkable and encouraging result. The indomitable energy and intrepid resolution of Mr. CLAY cannot fail to produce a lasting impression on his State, should he survive and continue faithful unto the end. His position is one of great exposure and temptation, and his course will be watched with the greatest earnestness and interest by all who observe the signs of the times.

Fire in Salem!

This (Thursday) morning, about 2 o'clock, a fire was discovered in the upper part of the American House, occupied by Mr. SIMON J. WEBB. It originated in the third story, directly over the Drug Store of Dr. HAZLETT. For a time it seemed that the Town Hall, immediately adjoining, must inevitably be destroyed. But by the promptness and intrepidity of the Firemen, and the energetic co-operation of their fellow citizens, it was saved, as was also the lower story of the Hotel. We are unable to state the amount of loss, sustained by Mr. Webb and Dr. Hazlett, it must however be considerable. The stock of the Drug Store was insured as was also the building. The building was owned by Mr. Isaac Webb. We cannot too highly commend the coolness, judgment and energy of the managers of the fire department, and of some other citizens.

A CIRD.

The undersigned takes this method, to return his thanks to his fellow citizens, for their prompt and efficient aid in suppressing the flames, and in removing his goods to places of safety, during the fire of this morning.

WM. L. HAZLETT.

Salem, March 11th, 1852.

Union Schools.—Mr. Hine's Lecture on this subject, on Wednesday evening, we are sorry to say, was but thinly attended.—Every citizen of our town should have listened to it. Could they have done so, we think a large majority of them, would have declared themselves in favor of its adoption. The meeting was adjourned until Wednesday evening, the 17th inst., when Mr. Hine will deliver another lecture upon the same topic, and a committee which was appointed for the purpose, will report upon the details of the Union School System. We hope the Town Hall will be crowded. Every body, Men, women and children—all classes and professions have a common and vital interest in the question.

Land Reform.

Mr. ORRILL, in the Ohio Legislature, last week, made a brief speech in favor of the distribution of public lands to actual settlers. He based his argument upon the natural right of access to the soil, possessed by all, who wished to use it. Mr. Orrill claimed that it was a democratic measure. This occasioned some sparring, as some whigs who were also friendly to the measure, denied the right of the Democracy exclusively, to appropriate this thunder. The resolutions propose to Congress, to give 160 acres to each actual settler upon the public domain. A just and politic proposition, and one to which we hope the Ohio Legislature will thoroughly commit itself.

Count.—In speaking of the Electoral votes for President and Vice President, the Southern Press says:

"It is not for the provision in the federal Constitution, which counts slaves only at three-fifths of the number, the South would have retained her relative strength, notwithstanding the enormous foreign immigration of the last ten years, and the California coup d'etat." Yes, and if it was not for the provision of the constitution, allowing the South a representation on what they claim as property, they would be in a hopeless minority.—Working Man's Ad.

Receipts for The Bugle for the week ending March 10th

W. Wallace, Lowellville,	\$1.00-343
Ariel Case, Eagleville,	1.00-368
B. Brosius,	5.00-328
H. Trip, Tipton,	1.00-368
J. Smith, Dublin,	3.00-389
M. Bachelor, Painesville,	2.00-376
J. Taylor, Clarkson,	5.00-364
S. Hopson, Fowler's Mills,	6.00-383
S. Johns, Clarkson,	2.00-347
B. Cowles, Canton,	5.00-389
J. Wickersham, Marion,	2.00-287
J. H. Chapman, Skells & Roads,	3.00-385
R. Haines, Salem,	2.00-335
M. Manella, Westville,	75-335
A. Hauffer, Mt. Union,	87-335

From the Buffalo Express.
A Nut for Compromisers.

A few months since, a brig sailed from Boston, on a coasting voyage to the Southwest. Among its crew were four citizens from Massachusetts, honest, humble sailors from Boston, who left behind them mayhap in indigence, to them, dear all cherished families. The regular course of the voyage brought the brig to the port of Galveston, Texas, and the exchange of cargo being complete, she lay waiting for the wind to serve her departure for her home in the North. The night was dark, and all was silent, the four sailors only being on deck, keeping watch; when a slave, by the name of FRANK, stole cautiously on board and asked leave to stow himself away, *perdu*, until the brig should get under way. The law required that the sailors thrust him from the decks and drive him back to bondage. The dictates of humanity taught that they should wink at it, so far as to allow FRANK to find a quiet secluded corner, in which he escaped himself. The hearts of these sailors were not stone, they felt deeply, even for the negro FRANK. Being poor uneducated sailors, they could not be expected to have a very keen appreciation of the conventional rights by which FRANK was deprived of all his natural rights, including his priceless liberty.—They possessed more holy human sympathy than worldly wisdom and prudent caution, and therefore they were criminals. They could not spurn the trembling fugitive like a dog—and were therefore criminal. Morning dawned, with it came the task master with his lash and shackles, and FRANK became a re-captured chattel. The names of the guilty sailors—guilty of an exercise of human sympathy—guilty of obedience to God's Law which commands that "as ye would that men should do to you, do ye also to them likewise"—guilty of convicting at human liberty—were taken into custody and lodged in a felon's prison. They were poor, without friends, and alas! they were guilty of human sympathy, and so were condemned. The penalty for their offense was three and four years, and in case the fines should be unpaid, to be sold as slaves for life. This was the judgment and sentence of the Court, delivered by a judge, who in theory, is supposed to be a minister of justice and right. The names of the condemned sailors were ANTHONY HAYES, LEVAN SMITH, WILLIAM BROWN and JACOB THOMPSON.

On the 25th of January, the fines being unpaid, these citizens of Massachusetts were exposed at public vendue, to be sold to the highest bidder as slaves for life. The competition was not great, nor the bidding brisk and they were bought at a great bargain, on speculation, as follows:—Mr. HAYES brought \$345, Mr. SMITH, \$370, Mr. BROWN, \$505 and Mr. THOMPSON, \$355, total proceeds, \$1575. This sum pays the expenses of the lawyers and the Court—the balance goes one half to the State of Texas, the other to the *greedy* auctioneer. The three first named were purchased by SAMUEL QUALLS of Ala., and the last by JOHN FOURTNEY. It is supposed that they will about double their money in this very handsome speculation. It is not known what may be the fate of those families, which they may have left behind them in Boston, in indigent circumstances. It is to be hoped that they will not suffer great inconvenience, by being deprived of the support which they would naturally be entitled to from those wicked sailors. They may be a little hungry, or naked, or cold in the bleak winters of New England, but it is a consolation to know that Massachusetts provides homes for its poor.—True, those wives may never see their husbands again—those children may not again look on the face of their father—but then—"this is a great country," and a free, and a christian and enlightened country, and slavery is a divine institution, and agitation is dangerous. Therefore, women and children go to the poor house, or starve, or die, as God wills, your husbands and fathers are at work in a sugar house, and are even worse off than you. "Holla Columbia!" "Holla for the Compromise!" The Union is saved.

Anti-Slavery Convention in Cincinnati, O. Friends of Freedom.—We invite you to meet in Convention in Cincinnati, on Tuesday, Wednesday, and Thursday, April 27th, 28th, and 29th, 1852, commencing at 9 1/2 o'clock, A. M., of the first named day.

We call upon you without distinction of party, to come together in the spirit of fraternal love, to inquire what more can be done for the three millions of slaves in these United States, and to take such advance measures as a pure Christianity, a true patriotism, and an exalted charity require of sound hearted philanthropists.

How many of you will be ready to respond to this call? How many of you will turn aside for a few days from ordinary avocations to give attention to the cries of humanity? How many of you will lay by some of the funds you ordinarily spend beyond your necessities, to save enough to take you to the Convention, or to send a representative from your neighborhood? Come, Friends, prove your faith by your work, and let the poor, crushed slaves have some comfort of hope in hearing of a great and enthusiastic Convention of devoted men and women from all parts of our extensive country, weeping over their wrongs, and pouring out words of fire in advocacy of their rights.

We offer you our hospitalities and shall be happy to entertain our guests in a way to make their visit agreeable to them. Come, and let us lay our gifts upon the altar of an exalted and exalting faith, and renew our Christian vow, that whilst there is a slave to be liberated, there shall not be wanting an Abolitionist to strike the fetters from his limbs.

Yours for the right and the humane, for justice and for love.

Mrs. Sarah H. East. Mrs. Elizabeth Coleman.
" John Harwood. " A. Mann.
" Mary M. Guild. Miss Kessiah Emory.
Committee of Ladies.
Eleanor Harwood. John H. Coleman.
John Joliffe. Christian Donnellson.
Wm. Henry Brisbane. Levi Coffin.
Committee of Gentlemen.
Cincinnati, O., January 6th, 1852.

MARLBORO UNION SCHOOL.

THIS Institution will commence its second Term, under the Superintendence of ALFRED HOLBROOK, On Monday, March 23d. The success which has attended the past term, together with the high rank which Mr. Holbrook has obtained as an instructor, enables us to say that the facilities which we offer for the advantages of those who may attend, shall not be exceeded by any school either select or public in the State. Particular attention will be given to those who wish to qualify themselves for teaching, and Mr. Holbrook's intimate acquaintance with the Normal School System, together with the fact of his having been connected with the best Teacher Institutes of the State, warrants us in assuring them that they will find our school fully up with the times in all that pertains to the completion of their qualifications for that profession.

We are furnished with an excellent set of Philosophical and Chemical apparatus, together with a beautiful Solar Microscope, which is capable of magnifying 300 diameters, all combining to render the acquisition of science easy and delightful.

A Physiological class will be under the instruction of Dr. K. G. THOMAS, illustrated by his extensive collection of Manakins, Casts, wet and dry preparations, &c., without extra charge, beyond other higher branches. A Geological Class will also be formed which will be under the instruction of the Principal, illustrated by a well selected and valuable Cabinet of Geological and Mineralogical specimens, likewise without extra charge, beyond other higher branches. Particulars can be obtained by addressing A. Holbrook, Superintendent, or Board of Education, Marlboro, Stark Co., Ohio.

March 13, 1852.

Salem Institute.

THE next term of this Institution will commence March 20th, 1852, and continue 13 weeks.—Tuition per quarter of 11 weeks from \$3.00 to \$5.00; with moderate extra charges for the French and German Languages, Pencil and Pen Drawing and Painting in Water Colors and Oil.

During the term Dr. R. H. MACK of Cleveland will deliver a course of Lectures on Anatomy and Physiology, illustrating his subjects by an excellent French Manikin and Skeleton, and a full course of Lessons in Penmanship will be given by an Accomplished Instructor, of both of which pupils may have the advantages on very moderate terms.

Board can be had in private families at \$1.25 per week.

For further information address WM. MCCLAIN, Principal, Salem, Col. co., O., March 5, 1852.

SAVE YOUR MONEY.

CHARLES P. FREEMAN & Co., (LATE FREEMAN, ROGERS & Co.) IMPORTERS AND JOBBERS, 222 Broadway, One Door South of Liberty St. NEW YORK.

HAVE now on hand, and will be receiving daily through the season, NEW GOODS, direct from the European manufacturers, and cash Auctions, rich, fashionable, fancy Silk Millinery Goods. Our stock of RICH LITHONS, comprises every variety of the latest and most beautiful designs imported.

Many of our goods are manufactured expressly to our order, from our own designs and patterns, and stand unrivalled. We offer our goods for sale, at lower prices than any credit House in America can afford.

All purchasers will find it greatly to their interest to reserve a portion of their money and make selections from our great variety of rich cut-goods.

Ribbons rich for Bonnets, Caps, Sashes and Belts.

Bonnet Silks, Satins, Crapes, Lisses, and Tartans.

Embroideries, Collars, Chemisettes, Capes, Berthas.

Habits, Sleeves, Cuffs, Elgings, and Insertings.

Embroidered Revere, Lace, and Hemstitch Cambric Hdk.

Blonds, Illusions, and Embroidered Laces for Caps.

Embroidered Laces for shawls, Mantillas, and Veils.

Honiton, Mechlen, Valenciennes, and Brussels Laces.

English and Wave Thread, Smyrna, Lisle Thread, and Cotton Laces.

Kid, Lisle Thread, Silk, and Sewing Silk, Gloves, and Mitts.

French and American Artificial Flowers.

French Lace, English, American and Italian.

Straw Bonnets and Trimmings.

January, 1852.

1852. BIDWELL & Co. 1859.

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WHARF BOAT convenient to the Rail Road Depot and capacity for storage of 500 tons. No interest in Steam-Boats. Property shipped by Rail Road or River with care and promptness at lowest freight and charges.

Rochester, Pa., Feb. 29, 1852.

JOHN C. WHINERY,

SURGEON DENTIST!—Office over the Salem Book Store.—The subscriber would inform his friends and the public, that he is again at his post. Having spent several months in Cincinnati, in making himself minutely acquainted with the various branches of his Profession; he feels confident of being able to render the fullest satisfaction to those who may require his services.

Salem, March 5, 1852.

FRANCIS TRESGOTT. CLARK TRESGOTT.

J. TRESGOTT & Co.

SALEM, OHIO. Wholesale and Retail Dealers in School, Classical and Miscellaneous Books and Stationery; Drugs and Medicines; Shoes and Groceries.

March 5, 1852.

JAMES BARNABY,

MERCHANT TAILOR; N. Side Main-St., One Door West of Salem Book Store, Salem, Ohio. Made to order and Warranted to Give Satisfaction.

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J. McMillan,

Dealer in Books, Stationery, Paper Hangings, Toys, Accordions, and Fancy Articles.

WHOLESALE AND RETAIL.

Five Doors East of the Town Hall, Main-Street. Salem, March 5, 1852.

Miscellaneous.

From the British Journal.

The Two Useful Wives.

AN OLD TALE OF CHINA.

BY FRANCES BROWN.

THE annals of China inform us that at one period in the history of that ancient empire, its people were completely enthralled by a certain sect of magicians, the secret of whose domination lay in their powers of producing extraordinary illusions. So perfect was their art in this respect, that, according to one historian, no man in China could trust his own eyes or ears, till Wang the Eleventh, by an imperial edict, commanded them all into imperial banishment among the western barbarians; which lucky riddance for the land is said to have been brought about in the following manner. Wang the Eleventh, whom his subjects surmised the lover of gardens, on account of his singular taste for horticulture, not only much enlarged the imperial pleasure-grounds at Peking, but placed them under the charge of two gardeners, esteemed the most skillful in his dominions, and named Hoing-Sin and Kien-So. They were brothers, and both married; moreover, themselves and their wives had been blessed with more than common riches in the article of kindred, and the emperor, hoping to bequeath to his successors an unrivalled extent of rice-fields round it on the northern side of his grounds, bestowed on the whole community certain immunities and many royal favours touching the harmony in which he expected them to live, and the general attention they should pay to his gardens under the conduct of Hoing-Sin and Kien-So.

For some time things went on as peacefully as could be wished in that garden village, almost enclosed by the imperial grounds, whose high walls and strong gates bounded its fields on all sides except the north, where a broad canal, half hidden by a grove of tall trees, divided it from the outer world. The inhabitants wanted for none of the blessings of Chinese life; their fields were fertile in rice, tea, and mulberries. The emperor had provided them a cemetery, a joss-house, and a small plantation of bamboo canes; with which requisites for law and religion the men cultivated the gardens, the women attended to domestic affairs, and the two brothers ruled like rustic mandarins in joint and undisputed authority. Nevertheless, in this eastern Arcadia the seeds of discord were sown. Its residents, unfortunately, included the mothers-in-law of the two chiefs, between whom a smouldering rivalry on the subject of their respective daughters had existed ever since the connexion was formed. Concerning their sons-in-law, the ladies had early agreed that both were no better than they should be, and particularly wanting in the duties of respect and attention to them; but this, being a common case, excited neither surprise nor remark, and it would have been difficult for even mothers-in-law to find cause of dispute about the imperial gardeners. There was scarce a shade of difference in them that mortals could see. Their neighbors knew the one from the other chiefly by a scar on the brow, which Hoing-Sin had received in his days of courtship by climbing the wall of her father's courtyard in hopes to see his spouse. They had never been known to have two opinions between them on any subject. Indeed, their range of life and thought hardly afforded room for division; for both were quiet, laborious, orderly men, who would have done anything for another ounce of silver, except speak a word against mandarin or bonza. The mother-in-law of Hoing-Sin, however, found out a point of dissimilarity, which eventually opened a field of hot contention to her and the rival dame. She averred that her son-in-law esteemed Loup Loo, his wife, much more than Kien-So could even think of doing with regard to Minasee, his spouse, and not without good reason, as her daughter was by far the most profitable and useful to a husband. Minasee's mother resented that insinuation with all her might, loudly maintaining that the brothers were alike in conjugal affection as in everything else, though no two women in China resembled each other less than their respective wives. Loup Loo had been a belle in her class and country; her husband was still proud of her small feet, thin eyebrows, and fair hair, and she was prouder far of her housekeeping skill, being a pattern of activity in that department. No dwelling in the garden village was kept so scrupulously clear of dust and flies, and no children dressed with so much taste and neatness as hers. Her husband found her work and holiday garments alike ready for service on all occasions, and his tea prepared in a style which might have pleased the emperor; nor was this the limit of Loup Loo's ordinary accomplishments. She could preserve snails and stew rats to a perfection known only at the tables of first-class mandarins, and it was Hoing-Sin's special boast, that under her administration he never wanted a good dinner.

Kien-So did not talk quite so much of domestic affairs, and Loup Loo's mother averred that silence on that subject was his best policy; Minasee had never been a belle, and was no paragon manager, but a cheerful, quiet-living woman, with two little children, and an old servant who had come home with the bride on her marriage, and never left the family. Minasee's mother had always found it an arduous task to uphold her daughter's housekeeping character against the lady on the opposite side, even when attacks from that quarter were most covered, and now that hostilities had fairly broken out, she had no defence but to carry the war into the enemy's territory, by certain reflections, on the tongue and temper of Hoing-Sin's helpmate.

Into the particulars of the controversy it is needless to enter—both mothers-in-law, besides being widows, were provided with a daughter-in-law apiece, who were bound by Chinese law and custom, the one to maintain and the other to serve them, and having no business on hand but the dispute, they prosecuted it with most exemplary diligence. It could not be expected that a village inhabited solely by relations would preserve neutrality in such a quarrel; scarce was the first war-note sounded, when man, woman, and child joined in the contest with their whole hearts and tongues, but Minasee's mother found herself in a woeful minority, for all the influential, and at least three-fourths of the community, declared for the superior excellence of Loup Loo.

Of course, the ladies in dispute did not remain unaffected by the controversy so warmly carried on around them, though, like most parties concerned, its fervor reached them last, and the quiet which had hitherto reigned between the wives of the village chiefs might have been permanently broken, but for an arrival which for some time occupied the population of the imperial gardens. One day there appeared among them an old man, of a serene and thoughtful countenance; his habit was that of a bonza of the poorest class, and in his hand he carried a single book, which, besides the knife and chop-sticks suspended from his girdle, appeared to be all his worldly possessions. He informed the chiefs of the village, that having, by a careful retrospect of his own genealogy, discovered himself to be related to them in the hundred and ninety-second degree, and learning that there was neither schoolmaster nor bonza within their bounds, he had obtained the emperor's permission, in virtue of that relationship, to take up his abode and discharge those important functions in their town. A schoolmaster and a bonza were the very things wanted, and the coming of their learned relative would have been to the villagers, under any other circumstances, a source of unmixed satisfaction and boundless gossip, but the public mind was fully occupied with the civil war, and the erection of his house and school by the emperor's workmen passed without a remark except from the rising generation, who were naturally alarmed at its progress. Perhaps the bonza, like most men in the village, had fears of the length to which hostilities might proceed; perhaps he did not choose to be made so early insignificant in his new parish, for the worthy priest tried first all manner of persuasion and then spiritual threatnings on the parties, but totally without effect—the mothers-in-law were determined to fight it out, and, knowing better than to lose time and trouble on married men, he at length selected one forenoon when the brothers were at work in a distant plantation of tulip trees, to avail himself of the privilege accorded in all countries to the clerical character, and visit both the disputed ladies, in hopes of persuading them to use their influence in compromising matters if possible.

He found Loup Loo surrounded by her servants, who polished the floors and furniture under her inspection, while she spun silk with one hand and stirred a preserving pan of locusts with the other. Nothing daunted by this display of industry, the bonza opened his business, lamented the agitation of the garden village, enlarged on the blessings of domestic peace, and stated his own conviction that a woman of her superior energy could re-establish it in a single day if she only set her mind to the work.

Loup Loo acknowledged the justice of all his remarks, and declared her willingness to undertake anything for the public good; but on his request that she would accompany him to the house of her sister-in-law, by way of settling the terms of a private treaty, the lady assured him that, according to authorized cookery, the locusts were to boil three hours and a half; that she had a whole pond of silk to spin, besides overseeing her servants, and gadding abroad was never a habit of hers; yet, in order to oblige his reverence, she would send for Minasee, who, she observed, with a sly smile, could always spare a moment.

The bonza assented, and a domestic, warned under high penalties to return within a quarter of an hour by the sand-glass, which regulated all the movements of that household, was despatched for Minasee, who cheerfully came to the conference from where she stood, watching her children as they fed a brood of golden pheasants under a great tree which overshadowed their home. Mutual inquiries as to the eating of their rice having passed between the ladies, Loup Loo took upon herself to expound the object of the bonza's visit, at the same time assuring Minasee that she and her family were willing to overlook the past, provided the latter's mother would cease to bring upon herself the contempt of the whole village by such extravagant pretensions. Minasee frankly acknowledged that she wished her mother could keep quiet, but added that the old lady was not alone in her demonstrations, and that, for her own part, she believed one brother's wife to be as good as another.

The unlucky remark opened the floodgates of strife; for the wrath and pride of Hoing-Sin's spouse arose. She enumerated her own achievements in behalf of her husband and his house, launched into the short-comings of Minasee and all her kindred with an energy known only to relations-in-law, and concluded with a distinct expression of amazement that such a good-for-nothing creature did not at once confess her own inferiority, and endeavor to study, or at least admire, the housekeeping she could never hope to equal. It was not in even a Chinese woman to hear that sermon with patience. Minasee kept up a sort of running fight by asserting at every pause that she did her best, that Kien-So knew it, and that they had always lived in peace; which last appeared to be her main defence. How far the war might have been carried it is not for our tale to say, but at this point the bonza took alarm, and, having in vain endeavored to moderate matters, he at length inquired, as a settling question, which of them did they believe would be most mourned and missed in the event of their departure from house and husband?

Loup Loo averred that Hoing-Sin would not survive her; or, at least, that his home, family, and fortunes would infallibly go to ruin; but Minasee shook her head sorrowfully, saying, "I think Kien-So and the little ones would miss me." "Then," said the bonza, with the look of a man determined on some dangerous experiment, "I belong to that order of sages who know how to deceive the sight and sense of men, and if it be your wish to see how things at home would look after your decease, promise me silence and obedience for one day, and I will make them appear."

Strange as it may seem, both ladies at once gave the required promise, and though Loup Loo cast a lingering look on the silk and servants, she obeyed his command to assume her veil, and followed the bonza and her sister-in-law to the thickest part of the grove which bounded the garden village. There his reverence left the ladies, having judiciously arranged that they should sit down apart, with their faces to the west, and neither turn, speak, nor leave the spot till he came back. Unfortunately, the learned narrator of this tale has transmitted to us no distinct account of the manner in which the bonza and his order executed their grand manoeuvres, but proceeds to relate how long

and lonely the sisters-in-law found the time spent in that silent grove. All around was quiet as themselves, but at times they could catch sounds from the village, and, as the hours wore away, voices of loud lamentation came on the wind. At length, when the sunset light streamed in through the roof of leaves, the bonza returned. "Follow me," he said, "and behold the house of death. Remember that ye are now invisible to all other mortals; but the first word breaks the spell, and she who utters it without my leave will find her hair turn gray on the instant."

Thus warned, the sisters-in-law arose and followed him. As they passed through the village street, no inhabitant was to be seen except the children at their evening play, and what was Loup Loo's vexation to discover her three youngest among them rolling in the dust with a perfect enjoyment of liberty, in the very dresses she had prepared with so much taste and labor! That sight assured the dame of her own invisibility, for her passing brought no check to their sport.

"Where is your mother, my child?" said the bonza to the eldest. "You know she's dead," replied the boy, endeavoring to look sorrowful, and, as the priest passed on, he took another tumble.

They next reached the house of Hoing-Sin. The wail of mourners was heard from its inner apartments, and in the guest-room, which Loup Loo had kept with such care and ornamented with so much skill, the death-feast was spread after the ancient custom of China, presided over by the bereaved husband, and attended by all his friends and neighbors, who were supposed to comfort him. Hoing-Sin had, of course, his clothes torn and his pig-tail dipped in ashes, but even Loup Loo could perceive that he entertained no idea of immediately following his spouse to the world of spirits, and his glance was often, though stealthily, turned on Lissa, the youngest of her servant maids, who waited on the female mourners. According to the conventionalities of the garden village, the men feasted at one side of the apartment and the women at the other. Conspicuous among the latter was Loup Loo's mother, who had just commenced a strain of eloquent lamentation addressed to Hoing-Sin, on the greatness of his loss. The dame declaimed with more than wonted vigor on the usefulness and industry of her deceased daughter, in what style she had kept his house and table, his wardrobe and children, the webs of silk, grasscloth and cotton, the jars of pickled locusts, and the pots of preserves, equally delicate and well-kept, as monuments of her skill; but it appeared that this service for the dead had been so often repeated in the course of the day, that Hoing-Sin was fairly tired of it, and he interrupted his quondam mother-in-law with the remark, that all her observations were undoubtedly true, that he perfectly understood the value of his lost spouse, who had been extremely useful to his house and family, though her temper was none of the best, and time had been telling on her beauty; yet he would show a proper respect for the deceased and himself, by finding a successor trained under her own management, at which point of his discourse the worthy Chinese glanced—no less stealthily—at the young and active Lissa.

Readers, the time allowed to a widower's woe in China is a matter of private judgment, and none of the funeral company seemed at all surprised at Hoing-Sin's announcement, except his mother-in-law, who was carried out in an expected swoon; but 'twas the terrors of gray hair restrained Loup Loo's tongue, her wrath found vent, thanks to woman's ingenuity; for, stepping up to the side of her ungrateful husband, she bestowed a sound box on his right ear. She would have balanced it by another on the left, but the bonza caught her arm, while Hoing-Sin started up, exclaiming that there was an evil spirit in the house, and in the confusion which ensued the trio made their way to the house of Kien-So. There was less company there, for the younger brother was the poorest, but the death-feast remained unaltered, all being engaged in vain endeavors to console the master, who sat with his two children on his knees in an inner apartment. "It is folly to grieve for the dead," said one old man, the father of sundry unmarried daughters. "You have doubtless lost a good wife; but, thank the gods, there are women as fair to be found—and some who would make your house richer, too, neighbor." "Aye, but Minasee made it pleasant," cried the bereaved husband. "Her companionship was a wealth of which no thief could rob me; when I was wearied she welcomed me, when I was uncertain she counselled me, when masters were hard, when friends were unkind, or when fortune went against me, we talked together till they were forgotten. Alas! my children, our creature did not at once confess her own inferiority, and endeavor to study, or at least admire, the housekeeping she could never hope to equal. It was not in even a Chinese woman to hear that sermon with patience. Minasee kept up a sort of running fight by asserting at every pause that she did her best, that Kien-So knew it, and that they had always lived in peace; which last appeared to be her main defence. How far the war might have been carried it is not for our tale to say, but at this point the bonza took alarm, and, having in vain endeavored to moderate matters, he at length inquired, as a settling question, which of them did they believe would be most mourned and missed in the event of their departure from house and husband?"

"Will time give back to me and my children the kindly tone of Minasee?" said the man, with a mild burst of sorrow, in which his children joined, the youngest infant sobbing in broken accents, "Mother, dear, come back!"

"Hush!—children!—I am not dead," cried Minasee, stretching her arms towards them, in spite of Loup Loo's efforts to prevent her, while the bonza exclaimed, "Simple woman, thou deservest gray hairs for imagining that any man could be sufficiently tried without time."

Concerning the tumult which took place in the house of Kien-So, in that of Hoing-Sin, and throughout the village, the historian only remarks that it was great, while it lasted; but before the minds of the population were composed enough to understand that the sisters-in-law had remained safe and silent in the grove all the time, while, through the power of magic, each had appeared to return, suddenly sickened, and die at her own house; Kien-So, with his wife and children, had fairly settled into their old way, and Loup Loo and her mother were taking their turns at animadverting on the widowed department of Hoing-Sin.

It is said that Minasee's hair never grew gray, the bonza confessing that all his magic had failed on her. But little time was allowed him for his exercise, as either the course of lectures referred to, or his disappointment at the result of the funeral feast, induced Hoing-Sin to cast himself at the feet of the Imperial Wang, on his next visit to the gardens, and demand justice on the bonza for trifling with his domestic affections. Wang

the Eleventh was renowned for wisdom and justice, and the historians of his empire agree that those qualities were never displayed to greater advantage than in the present transaction; for having inquired into all its bearings, he declared that those who make such experiments on married pairs, and therefore at once banished the bonza and his entire order forever from China; but he commanded the story to be written and a copy left at every house in Peking, with this sentence added by his own imperial hand, "There is one use which is that of a servant, and another which is that of a friend; let the wife who would be prized choose between them."

From the National Era.

The Cross.

Suggested by reading the proof-sheets of a Memoir of Richard Dillingham, who died in prison at Nashville, in the 8th month, 1850.

"The Cross, if freely borne, shall be
No burden, but support to thee."
So, moved of old time for our sake,
The holy monk of Kempen spake.

Thou brave and true one, upon whom
Was laid the Cross of martyrdom,
How didst thou in thy faithful youth
Bear witness to this blessed truth!

Thy Cross of suffering and of shame
A staff within thy hands became,
In paths, where Faith alone could see
The Master's steps upholding thee.

Thine was the seed-time: God alone
Beholds the end of what is sown;
Beyond our vision, weak and dim,
The harvest time is hid with Him.

Yet forgotten where it lies,
That seed of generous sacrifice,
Though seeming on the desert east,
Shall rise with flower and fruit at last.

J. G. W.

"Si cruceum liberator portes, te portabit."
Imit. Christ.

ANECDOTE OF WILLIAM WIRT OF VA.—In the early career of Mr. Wirt he was addicted to intemperate habits and was, as every friend supposed, a very hopeless, irremediable man. He was abandoned by almost every friend, and was so reduced that his presence was objectionable in the meanest establishment where rum was sold. On a certain occasion he had become so grossly intoxicated that he fell upon the floor of a room hole insensible. The proprietor very coolly dragged him out of the place and laid him in full length on the edge of the sidewalk.—It was in the city of Richmond, Va. The day was excessively warm, and the rays of the sun fell exactly upon the inebriate, who was totally unconscious of his situation. A young lady was passing the spot, and on noticing the exposed features of Mr. Wirt, stopped, spread her handkerchief over his face and passed on. When he became partially sensible of his situation, a few hours afterwards, he discovered the handkerchief and the initials upon it, made him aware to whom it belonged. That kind act made a reformed man, for he found that there was one living being that was interested in his fate. In after years, when Mr. Wirt has risen to an eminent position and was candidate for the Presidency of the U. S. States, we met him and his gifted lady (the identical young woman who managed the handkerchief business when Mr. Wirt was in the "grog" trade) she never regretted her choice and Mr. Wirt never drank more.—*N. Y. Picayune.*

A CHARACTER.—Old "Bamblabee" was the cognomen of Mr. T. of Newburyport; he gained the title from the fact of his catching a humblbee one day as he was slinging his barn and, in attempting to decapitate the insect with his hatchet, cut off the ends of his thumb and fore-finger, letting the bone go unharmed. Other mishaps happened to the old codger, upon that same barn. In one of his abstractions he strangled over his spare hatchet; and cutting a small aperture in the building to let in a little daylight, this man actually inserted a wooden pane, as being economical and not liable to be broken!

Uncle T. in one of his oblivious frolics nailed his left arm so firmly betwixt two boards of a fence he was putting up, that he had to call for help to get extricated from his self-imprisonment. He once put a button on the gate instead of the post. But the rarest feat of all, was when he ran through the streets with his hands about three feet asunder, held up before him, begging the passers-by not to disturb him, as he had got the measure of a door-way with him!—*Post.*

A Gentleman in Galena, (Ill.) not much over fifty years old, says he well remembers the time when salt and iron, used in the valley of the Ohio, were brought over the Alleghany mountains on horseback! Two hundred pounds was considered a load for a horse. One man riding before would lead a dozen horses. It took about six weeks to make the trip.

Knowledge may slumber in the memory, but it never dies; it is like the dormouse in the ivied tower that sleeps while winter lasts, but awakes with the warm breath of spring.

Lord Bacon beautifully said, "If a man be gracious to strangers, it shows that he is a citizen of the world, and his heart is no island, cut off from other islands, but a continent that joins them."

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The following named persons are requested and authorized to act as agents for the Bugle in their respective localities.

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Timothy Woodworth, Litchfield, Medina co., O.
Wm. Payne, Richfield, Summit co., Ohio.
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More About Quitting.

Mr. Editor: We have taken up the pen some ten or a dozen times lately, to write an Advertisement, and as often have we committed the scroll to the fire, under this impression, to wit: That the whole truth was not revealed according to our design.

We have now abandoned the idea of writing anything but an engaging notice to the "Dying" while yet, with the feeling that the patrons of our old ship will stay with us, as we are determined to please. Our New Engine enables us to do work twice as fast as formerly; consequently we can do off Grist of 10 and 20 bushels while the horses bait, and have lots of room for new customers.

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Also, at D. Anderson's Baptist Book-Store 34 West 4th St., Cincinnati.
August 10, 1850.

SCIENTIFIC.

THE subscriber is induced to offer, for the benefit of those not prepared to commence study at the usual time—first Monday of October—and who are desirous of availing themselves of his facilities, for acquiring knowledge: A second term, opening the second Monday of December. And can assure those who may come, that they shall have equal opportunities with those now here, and that the two classes shall not conflict with each other, but on the contrary, may be of mutual benefit.

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K. G. THOMAS.

Mar 30th, Oct. 15th, 1851.

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Nov. 23, '50.

LITTELL'S LIVING AGE.

Extracts of letters from Judge Story, Chancellor Kent, and President Adams.

CAMBRIDGE, April 24, 1844.

I have read the prospectus with great pleasure, and entirely approve the plan. If it can only obtain the public patronage long enough, and large enough, and securely enough to attain its true ends, it will contribute in an eminent degree to give a healthy tone not only to our literature, but to public opinion. It will enable us to possess in a moderate compass a select library of the best productions of the age. It will do more: it will redeem our periodical literature from the reproach of being devoted to light and superficial reading, to transitory sentiments, to sickly and ephemeral sentimentalities, and false and extravagant sketches of life and character.

JOSEPH STORY.

New York, 7th May, 1844.

I approve very much of the plan of the "Living Age," and it is conducted with the intelligence, spirit and taste to which the prospectus indicates, (of which I have no reason to doubt,) it will be one of the most instructive and popular periodicals of the day.

JAMES KENT.

WASHINGTON, 27th Dec., 1844.

Of all the periodical journals devoted to literature and science which abound in Europe and in this country, this has appeared to me the most useful. It contains indeed the exposition only of the current literature of the English language, but this by its immense extent and comprehension, includes a portrait of the human mind in the utmost expansion of the present age.

J. Q. ADAMS.

PROSPECTUS.

This work is conducted in the spirit of the Littell's Museum of Foreign Literature, (which was favorably received by the public for twenty years), but is twice as large, and appears so often, we not only give space and freshness to it by many things which were excluded by a month's delay, but while we are thus extending our scope and gathering a greater and more attractive variety, we are able so to increase the solid and substantial part of our literary, historical, and political harvest, as fully to satisfy the wants of the American reader.

The elaborate and statey Essays of the Edinburgh Quarterly, and other Reviews; and Blackwood's noble criticisms on Poetry, his keen political Commentaries, his lively wrought Tales and vivid descriptions of rural and mountain scenery; and the contributions to Literature, History, and General Life, by the sagacious Spectator, the sparkling Examiner, the judicious Athenaeum, the busy and industrious Gazette, the readable and comprehensive Britannia, the sober and respectable Christian Observer; these are intermixed with the Military and Naval Annals of the United States, and with the best articles of the Dublin University, New Monthly, Fraser's, Tatler's, Answerer, Hood's, and Sporting Magazines, and of Chamber's admirable Journal. We do not consider it beneath our dignity to borrow wit and wisdom from Punch; and when we think it good enough, to make use of the thunder of The Times. We shall receive a variety of importations from the continent of Europe, and from the new growth of the British Colonies.

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